

O People of Tunisia, Support your Shariah

By the Esteemed Sheikh Ayman Al-Zawahiri, May Allah Protect Him

بسم الله الرحمن الرحيم

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ﴾

"The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, 'We hear and we obey': it is such as these that will attain felicity." (An-Noor: 51)

In the name of Allah, and all praise be to Allah, and may prayers and peace be upon the Messenger of Allah, his family, his companions, and those who followed him.

O Muslim brothers everywhere, As-Salaamu Alaikum Warahmatullahi Wabarakaatuhu:

The leaders of the Ennahda Islamic Party in Tunisia stated that they will not demand that the Shariah be a source for legislation, so that they could reach a consensual constitution.

Have you heard about a hospital that declares that it has nothing to do with treating patients, or a pharmacy declaring that it has nothing to do with selling medicine, or an army that declares it has nothing to do with fighting, or a communist party that declares that it isn't calling for communism, or a democratic or secular group declaring that it will not seek to implement it? You haven't heard of that, but it is surprising to hear a group of leaders claiming to belong to Islam and then say it will not call to rule with it.

It is a leadership claiming to belong to what they call moderate, enlightened Islam. So let them call themselves whatever they want, but they are contrary to the clear Qur'an and evidence of the Sunnah, and the consensus of the Ummah. They signify one of our cultural sicknesses, and an aspect of our ideological defeat, and one of the manifestations of the cultural weakness and ideological subordination.

[Poetry]

مما يزهدني في أرض أندلسٍ * أسماءُ مقتدرٍ فيها ومعتضدِ

ألقابُ مملكةٍ في غير موضعها * كالهر يحكي انتفاخًا صولة الأسدِ

What makes me renounce the land of Al-Andalus * the names of Muqtadir and Mu'tadid

Titles of a kingdom not in its place * like a cat imitating the attack of a lion

They are inventing an Islam which pleases the American State Department, the European Union, and the sheikhs of the Gulf.

An Islam upon request, which permits casinos, nude beaches, usurious banks, secular laws, and submitting to international legitimacy.

An Islam without Jihad, or promoting virtue and preventing vice, or al-Walaa wal-Baraa, or convincing and clarity.

An Islam which says what Napoleon did not say when he came to Egypt, because when he came, he deceived the Egyptians that he respected the Shariah and established a council of senior Ulema for ruling, which he called in French a "cabinet." But the ordinary Egyptians weren't deceived by this deception and called the toilet by the name of this council, according to their method of resisting with cynicism.

As for those people, they are more advanced than Napoleon and have said in public what he could not. So they said no to the Shariah, no to the Sunnah, and no to the consensus in ruling or the constitution, or laws. Even the principles – and not only the rulings – of the Shariah are not a source of legislation or laws. It is the "centrist, moderate, enlightened" Islam, and its Imam issued a Fatwa that it is permitted for the American Muslim to fight in the American army in Afghanistan so that his career promotion will not be affected, and to bring the "criminal" Mujahideen to American justice in Guantanamo and secret prisons.

When the Kemalist secularists claimed that they ended the Ottoman Caliphate for the interest of Turkey after World War I, Ahmed Shawki exposed them by saying:

[Poetry]

هتكوا بأيديهم ملاءة فخرهم * موشيةً بمواهب الفتاحِ

نزعوا عن الأعناق خير قلادةٍ * ونضوا عن الأعطاف خير وشاحِ

حسبٌ أتى طول الليالي دونه * قد طاح بين عشيةٍ وصباحِ

وعلاقةٌ فصمت عرى أسبابها * كانت أبرّ علائق الأرواحِ

نظمت صفوف المسلمين وخطوهم * في كل غدوة جمعةٍ ورواحِ

بكت الصلاة وتلك فتنة عابثٍ * بالشرع عربيد القضاء وقاحِ

أفتى خزعبلةً وقال ضلالةً * وأتى بكفرٍ في البلاد بواحِ

They tore by their own hands * the sheet of their glory

And removed from the necks the best necklace * and from their shoulders the best cordon

They dropped a long lineage * in a day and night

It was a relationship with broken reasons * and it was the best relationship between the souls

It organized the ranks of the Muslims * and their steps on every Friday

The prayers wept, and that was a Fitna of one who is frivolous * in the Shariah and roistering in judiciary

He issued a nonsense Fatwa and gave poor guidance * and committed a clear infidelity in the lands.

Until he says:

[Poetry]

فامدح على الحق الرجال ولمهمُ * أو خلِّ عنك مواقف النصّاحِ

ومن الرجال إذا انبريت لهدمهم * هرمٌ غليظ مناكب الصفّاحِ

فإذا قذفت الحق في أجلاده * ترك الصراع مضعضع الألواحِ

So praise and blame men * or do not take the stances of an advisor

And some men if you try to destroy them * they are a tough pyramid

If you threw the truth on his body * he would leave the conflict

Until he says:

[Poetry]

من قائلٌ للمسلمين مقالةً * لم يوحها غير النصيحة واحِ

عهد الخلافة فيّ أول ذائدٍ * عن حوضها ببراعةٍ نضّاحِ

حبٌّ لذات الله كان ولم يزل * وهوًى لذات الحق والإصلاح

Whoever has said to the Muslims a saying * which is only said by an advisor

The Caliphate knows that the first * to defend it still gives masterfully

It is a love for the sake of Allah * and longing for truth and reform

Until he says:

[Poetry]

فلتسمعُنّ بكل أرضٍ داعيًا * يدعو إلى الكذاب أو لسجاحِ

ولتشهدُنّ بكل أرضٍ فتنةً * فيها يُباع الدين بيع سماحِ

يُفتى على ذهب المعز وسيفه * وهوى النفوس وحقدها الملحاحِ

You will hear in every land a preacher * for the Liar or Sajjah

And you will witness in every land a Fitna * where the religion is sold

A Fatwa is given for the gold of Al-Mu'izz or fear of his sword * the longing of the soul and its insisting malice

And when Ali Abd al-Raziq wrote his book, "Islam and the Fundamentals of Governance," the Ulema confronted him and stripped him of his status as an Alim:

The Narrator:

The outcome which Abd al-Raziq reached is summarized in the conclusion of his book with these words:

"The religion of Islam has nothing to do with this Caliphate known by the Muslims, and it's not part of any religious structure, no, or judiciary, or other public services or posts of the state. Rather, all of this is a political agenda that religion has nothing to do with, since it didn't know it or deny it or order it or prohibit it. He left it to us to refer to the judgments of reason and experiences of nations and principles of politics."

Sheikh Muhammad Rashid Rida – May Allah Have Mercy on Him - Al-Manar Magazine:

"The readers of Al-Manar in the 26th volume know the news of Sheikh Ali Abd al-Raziq who was from the Ulema of Al-Azhar and judges of the Shariah Court who dared to publish a book entitled 'Islam and the Fundamentals of Governance' trying to destroy the Shariah of Islam from its basis and absolutely permitting Muslims to choose laws and ruling systems for themselves, without adhering to the text of the Divine Book or the Prophetic Sunnah or the guidance of the Salaf or the followed mujtahid Imam. They know that we were among the first to be assigned to falsify this book and repeal its infidelity and misguidance and incite the Ulema of Al-Azhar and others to respond to him, and they have done so. The Senior Ulema Society decided that the book contained elements that contradict the religion and denied what is necessarily known by the Muslim consensus, so it ruled to erase his name from the Ulema of Al-Azhar, and that he should be fired from the Shariah Court and not have any job in the government assigned to him."

Sheikh Ayman Al-Zawahiri Continues:

And among the most prominent figures who stood up to him were the pride of Tunisia

and its Imams: Sheikh Muhammad Al-Khadir Hussein, the Sheikh of Al-Azhar, and Sheikh Muhammad Al-Tahir bin Ashour, the Sheikh of the Zaytuna Mosque, may Allah have mercy on them.

The Narrator: Sheikh Muhammad Al-Khadir Hussein, the Tunisian Sheikh of Al-Azhar, said:

"As for what the Islamic countries do, they did what the Western countries have done, depriving politics from religion. It is an opinion that is only issued by those who have in their hearts that religion has no power over politics, and that is what is being propagated by a group that wants to repeal the genuineness of Islam from both ends, so that it would be on the same level as other spiritual religions, which have had their people separated from politics. Then, they paint that level with any color they want, so Islam disappears, and no Qur'an would have been revealed, and no Prophet, may Allah's prayers and peace be upon him, would be sent. The righteous Caliphs would not have waged Jihad in Allah's path as they should wage Jihad, and those firmly rooted in knowledge would not have stayed the night to identify the fundamentals from its sources and extract the rulings from its fundamentals." Until he says: "And that indicates that whoever calls for the separation of religion and politics is rather imagining another religion and is calling it Islam."

Until he says: "Separating state from religion is the destruction of most of the religion, and Muslims do it only when they are no longer Muslims."

Sheikh Ayman Al-Zawahiri Continues:

So, the first wrote the book (Criticizing the Book Islam and the Fundamentals of Governance), and the second wrote the book (Scientific Criticism of the Book Islam and the Fundamentals of Governance).

So after the misconceptions of Ali Abd al-Raziq in Egypt were repealed, it sprung up again in the ideology of his children and the misconceptions of his grandchildren in misconceptions in Tunisia of knowledge, Jihad and garrisoning. They even surpassed him, since if Ali Abd al-Raziq had said, "There is no governance in Islam," those people said, "There is no Islam in governance."

When Sadat said, "There is no religion in politics, and no politics in religion," a group of Ulema stood up to him, including Sheikh Salah Abu Ismail – may Allah have mercy on him. I attended a lecture of his in Cairo University which he delivered on the stairway entrance of its main hall where he attacked Sadat and his sayings. Then, when the Supreme State Security Court was held to prosecute the accused in the Great Jihad Case, the defense called him to give his testimony, and he gave a strong, daring, brave testimony for two days, and he said in it: "By saying there is no religion in politics, and no politics in religion, Sadat has washed his hands of Islam."

The prosecution commented during its case that it reserved the right to charge the witness with inciting to overthrow the ruling regime, but he didn't care what it said, and recorded this great testimony in his famous book entitled (The Testimony).

So if Sadat found out who stood up to his sayings in Egypt, then he found out who revived his sayings in Tunisia.

O honorable people of Tunisia, and O free people, and O people of ardor there, the masks have fallen and the faces are uncovered. So stand up to support your Shariah, incite your people for Dawa and an inflammatory, popular uprising to support the Shariah and aid Islam and the implementation of the Qur'an.

Alert the proud, Muslim, Tunisian people of what is being plotted against them and what is desired from them. Spread among the people, roam the cities and villages, fill the streets and neighborhoods, inform them in mosques, schools, universities, and Muslim communities.

Say to the Muslim people of Tunisia that your Shariah is being buried alive as it was buried in Turkey, and that Ali Abd al-Raziq who was defeated by Muhammad Al-Khadir Hussein, and Muhammad Al-Tahir bin Ashour – may Allah have mercy on them – has been resurrected in your land.

Bourguiba, who fought Islam and is the ally of France and the enemy of the Hijab and the Shariah of Islam, is sending those who claim to belong to Islam from his grave where his decayed bones and worn body lie.

O free people of Tunisia and its honorable people, O people of ardor there, O supporters of Islam and soldiers of the Shariah there, support your Qur'an and defend the Sunnah of your Prophet, may Allah's prayers and peace be upon him, and do not accept anything other than the Shariah.

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And our final prayer is that all praise be to Allah, the Lord of all that exists, and may Allah's prayers and peace be upon our master Muhammad and all of his family and companions.

Was-Salaamu Alaikum Warahmatullahi Wabarakaatuhu.

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